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LES FONTAINES DES GÉNIES (SEBA AIOUN): Croyances soudanaises à Alger par J. B. ANDREWS. Alger: Typographie Adolphe Jourdan, 1903. Pp. 36.

This pamphlet, with a brief preface by René Basset, treats of the negro folk-lore of the "Springs of the Ginns," near Algiers, known to the natives as *Seba Aioun*, "The Seven Springs," or more at length, sometimes, *Seba Aioun Beni M'ned*, and the ceremonial and other practices in connection therewith. The sacrificial rites for the *ginns* of Seba Aioun "are probably more numerous, extensive, and varied than found elsewhere in Algeria." This ceremony is old, having been described in the seventeenth century by Father Dan in his "History of Barbary," who, however, does not mention the negroes in the matter, a fact which suggests that in those days the blacks were not the sacrificers.

The cult of *Seba Aioun* is chiefly in the hands of negroes, or rather of their seven *dars* (houses), or religious fraternities, each representing a country of the Soudan (East: Katchena, Zuzu, Bornu. West: Bambara, Songhai, Tombu, Gurma), and each controlled by the peoples from these respective regions. Politics has somewhat influenced these things, for the countries of the western *dars* are now under French, those of the eastern *dars* under English protection. The negroes of Bambara and Katchena are the most numerous in Algiers. The most Islamized are those of Bornu. The organization of the *dar*, the orchestra, music, dances are described, and on pp. 26-28 is a list of the principal *ginns*. The Soudanese make little distinction between *marabouts* and *ginns*, and those who are Islamized have borrowed *Allah* from the Arabs. There is noticeable an influence of these negro peoples (who still retain their original dialects) upon Moslemism as well as vice versa. A species of syncretism worth studying is here going on.

The sacrifices are estimated to amount to at least 1000 fowls a year, and the objects sought are "all sorts of prosperities, chiefly health (many diseases are thought to be inflicted by the *ginns* as punishment for misdeeds toward them), neglect of worship, etc. Some of the *ginns* prefer certain colors, others certain kinds of feathers. Each spring has its special *ginn*, and is said to have its special therapeutic value, — a bottle of the water is carried off by the sacrificer. Sometimes, but rarely, sacrifices of goats, sheep, or cattle are made. The spirit of the *ginn* is supposed to drink the blood shed in the sacrifice. Specimens of the songs used by the *dars* are given on pp. 20, 21. The sorcerers or shamans are known as *talebs*, *marabouts*, *hounias*, *arifas*. The author thinks that the *dars* are not very prosperous, and may become extinct before long. Immigration into Algiers from the Soudan has not continued since the abolition of slavery. This little monograph contains much of interest to the student of the negro in America as well as in Africa.

Alexander F. Chamberlain.